



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 25.

NEW-HAVEN. NOVEMBER 15, 1828.

VOL. XIII.

Miscellaneous Intelligence.

From the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. V.

"Bring them up in the nurture and admonition of the Lord."

MR. EDITOR—Whatever may be said of the infantile state, in reference to moral susceptibility, none can deny that sooner or later, every child should be brought under perfect subjection to parental authority. This is the second step in the religious education of children. Till this step is taken, nothing else of importance can be accomplished. Children, who continue to be regardless of parental authority, will seldom be willing to listen to advice or instruction of any kind; much less to that which has reference to religion. This in a peculiar manner requires a meek, quiet, patient, teachable disposition. A parent who should expect to witness such a disposition in a child whose habits were every way rebellious, would be guilty of great presumption. While he continued to neglect such a plain and urgent duty as that of subduing the temper of his child, he could not pray in faith, nor would he have any thing better than a broken covenant to plead in his behalf.

It is not my design to go into the details of family government. Different methods of procedure may have their special advantages. The management, however, should have constant reference to circumstances; and every thing should tend ultimately to the same grand result—that of inducing fixed habits of ready and cheerful obedience. Some parents depend too exclusively on the infliction of chastisement; others, too much on persuasion. In the former case, obedience is rendered irksome; in the latter, it is inconstant.

Children, while young, are found to manifest considerable variety of disposition. They cannot all be treated precisely in the same manner. Parents, therefore, must exercise discretion. If they are properly solicitous about this part of their duty, they will often consult together respecting it, and pray for direction; and while they thus endeavor to know and to perform their duty, they will be likely to exercise a *spirit* of prayer.

But I have said, that the period when a child begins to express itself in broken language, is one of peculiar interest. Previous to this period, the discipline above alluded to will have accomplished its object. Now, if ever, the child will be found docile, tractable, and inquisitive. It will be constantly acquiring new ideas, and seeking new sources of enjoyment. This will be its whole business. How important, then, that it should have

proper direction and assistance! To say nothing in regard to the developement of its intellectual powers—which might furnish a profitable topic for discussion, if this were the place for introducing it—this state of improvement is exceedingly precious, as it affords the first favorable opportunity for giving definite religious instruction. Much indeed will have been previously done in the way of preparation. The temper will have been rendered pliant. Patience will have been cultivated. Attention will have been excited, and curiosity awakened. And happy will it be, if to these has been added the cultivation of an affectionate manner—an amiable sweetness of disposition. Yet, indispensable as these things are, in the way of preparation, they are not the peculiar characteristics of religion; and though the faithful cultivation of these may sometimes be accompanied by the saving influences of the Spirit; the evidences of conversion will not become palpable to human observation, till some of the leading truths of the gospel shall have found access both to the understanding and to the heart. These truths must of course be gradually unfolded. Great delicacy is required—great discrimination, and regularity, and patience, and perseverance; and the truths inculcated must also be carefully connected with their practical results.

I have figured to myself in these observations, a child of between two and three years of age. Such a child will often have felt the pressure of wants, which an earthly parent cannot supply, as in the case of pain or sickness. This circumstance may be made the occasion of telling him of a Heavenly Parent, who knows all things, who loves good children, and who will be displeased with those that are disobedient. As the child has learned to acquiesce in the chastisement of an earthly parent, this may figure to his mind the nature and the necessity of the afflictive dealings of his Heavenly Parent. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm ciii, 13. "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: Shall we not much rather be in subjection to the Father of Spirits, and live?" Heb. xii, 9.

The inculcation of this truth will immediately lead us to the contemplation of another. The child will readily understand that he has never undertaken to please his Heavenly Father, and that he has done much to displease him. If his earthly parent has found so much need of correcting him, his Heavenly Parent, who is such a great and good being must have seen still more in him that is wrong. Here some of the child's own acts of

depravity may be referred to, as evidence against him. His peevishness, impatience, anger, may be habitually pointed out at the time of their occurrence; and if he is convinced that these things are offensive both to his earthly and his Heavenly Parent, he will set about the work of reformation. This will be a difficult task for a child; yet many a one has undertaken it, and discovered by the means that its heart was not right with God. Here the doctrine of depravity may be more fully taught; while at the same time, the duty of prayer may be practicably enforced. Nor should the child be wholly confined to forms. If we would not train him up in the way of hypocrisy, we must instruct him to ask for things which he is conscious are necessary for him. He must learn to tell his own wants in his own language, and in secret, to his Heavenly Father.

These incipient discoveries and exercises will soon, by the blessing of God, prepare his mind to listen to the history of a crucified, a risen and exalted Saviour. If he is thus daily taught by example, by precept, by illustration, and through his own personal experience, he can scarcely fail to make progress in knowledge; and who can tell, but this knowledge will be graven upon his heart, by the finger of the Holy Spirit? Certain it is, that this is bringing up children "in the nurture and admonition of the Lord." And in pointing out this course as an example of what might be done, and of what, in fact, has often been accomplished, I have endeavored to follow the usual analogy of the Spirit's teaching, in the work of conviction and conversion.

I am aware, Mr. Editor, that few parents will be found faithful, when tried by this standard. Yet this is doubtless the gospel standard. Nor does it require impossibilities. It requires discernment, faithfulness, assiduity, and believing prayer. And surely no one can say that this is too much, for securing an interest in the covenant promises of God, in behalf of the eternal salvation of his own offspring.

But many are willing to plead, that a task so difficult of execution should be deferred to a later period; and they will actually postpone the work of instruction for years together; just as if the moral susceptibilities of the child were all that while at a stand, and its account for the judgment could not possibly be sealed up, till the parent's more convenient time for teaching it should arrive! Alas, for such management! If these same parents were to deal thus with their own souls, they would inevitably lose them. There is no need of procrastination. The adversary is busy; and they themselves, perhaps, are at the same time inculcating lessons of a worldly nature, which are far more difficult to be apprehended and retained than those which I have now been describing.

But this is not all. Parents who do not dare to procrastinate, will often do their work deceitfully. They will fail to adapt their instructions to the capacities of their children. They will task their memories with things that are unexplained; and if they discover any anxiety in their children respecting a future state, they will rather lull them into security, by the misapplication of gospel truth, than think of leading them directly to the foot of the cross. There is a world of unbelief on this subject; and were it not for the

sovereign purpose of God, in the salvation of children, what would become of them?

Had I leisure to dwell upon this subject, Mr. Editor, it would be easy to bring forward examples of a still more painful character. Some parents commit the whole charge of their children to tutors and governesses. Others depend chiefly upon the influence of Sabbath School instruction. Others still, who undertake the task themselves, are found to prosecute it without any settled plan. In the adoption of a plan, both parents are seldom agreed; and in reducing it to practice, they will often counteract each other's exertions. Children are remarkably quick sighted in such matters; and they never fail to turn them to some bad account. Families could be named, and christian families too, where the parents have had so little confidence in each other's management, as to take part with their children against each other. Instances could be mentioned, too, where children, instead of being disciplined, are actually "trained up" in the exercise of ill nature, pride, deceit, and revenge, as if these things were *manly*, or were the sure indications of talent. Those very vices which are the sure precursors of future ruin, will often be called into exercise, for the mere purpose of idle sport and senseless amusement. Such things are by no means rare occurrences. But my heart sickens at the recital. Is this training up children in the way they should go? Is it bringing them up in the nurture and admonition of the Lord? No. It is training them up in the school of the adversary, and lending him a helping hand. It is leading them directly onward in the paths of the destroyer. Do such parents ever pray for the salvation of their children? Doubtless many of them think they do; and are ready to wonder why they cannot exercise a *spirit* of prayer. Possibly individuals may go still further, indulge something like a presumptive assurance that such prayers will be heard and answered by a covenant-keeping God. But they are mistaken. Such incense is an abomination to Him. It is because he is God, and not man, that they who thus offer it are not consumed in their iniquity. Far be it from me to limit the mercy of God, in relation to the salvation of children. I shall only say, that they can never be saved in answer to such prayers as these.

Yours, &c. AARON.

A HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer, appears of small moment, we wish to speak a word of caution. Our subject is that of the common everyday conversation of mothers with their children.

When giving to your children commands, be careful that you speak with a becoming dignity, as if, not only the right, but the wisdom also to command was with you. Be careful not to discover a jealousy that your injunctions may not be attended to; for if the child sees that you have your doubts, they will lead the child to doubt too! Be cautious never to give your commands in a loud voice, nor in haste. If you must speak loudly in order to be obeyed, when it is not convenient to raise your voice, you must expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember that it is inconvenient for others to hear it.

But with regard to manner, be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for our little ones to be denied of what they think they want, without their being nearly knocked down with a sharp voice ringing in their tender ears.

If you practice severity, speak harshly, frequently punish in anger, you will find your children will imitate your spirit and manners. First you will find that they will treat each other as you treat them; and after they arrive to a little age, they will treat you with unkind and unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.

DIRECTIONS FOR THE MANAGEMENT OF SUNDAY SCHOOLS.

The following Directions are appended to the last Report of the Western Sunday School Union.

I. GENERAL REGULATIONS.

When a Sunday School is to be organized, those who intend to engage in it should meet for the purpose of determining upon the measures to be adopted.

1. Appoint a Superintendent.

2. Appoint suitable persons for Teachers.

3. *Classes.*—The scholars should be classed according to their age, or proficiency in learning. A class should seldom contain over six members. (See Order of Exercises).

4. *Books.*—In classes capable of reading and committing to memory, the Testament alone should be used: for smaller classes, the Sunday School Spelling-Book, Watts' Child's Catechism, &c.

5. *Lessons.*—Those who study the Testament should, every Sabbath, be required to recite a number of verses. This number should rarely exceed ten or fifteen; and it should be committed, not on the Sabbath, but during the week. Every scholar in each class and every class which studies the Testament, should commit the same lesson.

The recitation of hymns is also a useful exercise.

6. *Receiving Scholars.*—New scholars should be received in a formal manner. The Superintendent should introduce them to the school, inform them of their duties, read to them the rules, obtain their consent to obey them, present them the card of rules, and then declare them to be members of the school.

7. *Discipline.*—Discipline when necessary, should be exercised with tenderness, by exposing and reproving the offender before the school.

8. *Singing.*—Simple and easy tunes should be introduced into the school, and the scholars taught to sing them with appropriate hymns. The devotion of one evening in the week to the cultivation of music in Sabbath Schools, has, in some places, been attended with very happy effects.

9. *Contributions.*—Children should be taught that it is "more blessed to give than to receive." At the Sabbath School, this principle should be enforced with unwearied assiduity; and collections taken up once a month, from both teachers and scholars, for some benevolent purpose.

10. *Rewards.*—Premiums, as the reward of diligence and punctuality, are productive of dangerous effects. The approbation of the teacher, and such testimonies of affection as flow from a warm and feeling heart, should, in general be the only rewards bestowed in a Sabbath School.

11. *Teacher's Meeting.*—The teachers should, where it is convenient, have a weekly meeting, for their mutual benefit, in interchanging views and sentiments upon the lesson for the ensuing Sabbath. The better plan, where it is practicable, is, for them to be organized into a Bible Class, under the instruction of their Pastor, or some other competent person.

12. *Public Examination.*—There should be public examinations of the school once in three or six months; at which time the classes should be examined on their studies, the report of the preceding term presented, accompanied with an appropriate address, and a collection taken up for the benefit of the school.

13. *Concert of prayer.*—The second Monday evening in every month should be set apart, by the teachers and scholars for the Sabbath School Concert of Prayer.

14. *School in the winter.*—The discontinuance of a Sabbath School on the approach of winter, is an evil, productive, in most cases, of unhappy effects, and is a great hindrance to the cause of Sabbath Schools. Schools can almost invariably be kept up during this season of the year. Those scholars who are able to attend a common school through the winter, can also attend the Sabbath School. To continue the School through the whole season, requires no greater exertion than all Christians should feel happy in making. If the school is discontinued, its re-organization in the spring, is attended with much difficulty and exertion. And besides, the long winter evening is the best time for the scholars to derive important benefits from the Sabbath School Library.

II DUTIES OF THE SUPERINTENDENT.

The Superintendent of a Sabbath School, as its executive officer, should direct and manage its concerns.

1. He should, at the appointed time, open, or cause the school to be opened, with prayer.

2. He should class the scholars and appoint the teachers to the several classes, preserve order in the school, arranging the children as compactly as convenient, and keep a book of records, containing the names of the teachers and scholars, with the time of admission, &c.

3. He should close the exercises of the school, by questioning the scholars on the lesson which has been recited from the Testament,—by reviewing them, as often as proper, on former lessons, that what is once learned may not be lost,—by simply and briefly explaining the terms employed, and the sentiment contained in each verse, and by endeavoring to impress upon the hearts of teachers and scholars some one leading truth or duty contained in the lesson.

4. He should, in concert with the teachers, de-

wise and carry into effect, measures for advancing the interests of the school.

III. DUTIES OF TEACHERS.

1. Teachers should be **PUNCTUAL** in their attendance at school.
2. They should not leave their classes during the hours of school.
3. They should critically examine the lesson for the day, and adapt their instructions to the capacities of their pupils.
4. They should frequently visit the parents of their pupils, and evince to them at all times, that they feel an interest for their children.
5. They should faithfully and affectionately enforce truth upon the hearts and consciences of their scholars, especially to convince them of the necessity of repentance towards God, and faith in our Lord Jesus Christ.
6. They should pursue their efforts with unwearied perseverance.
7. And, finally, if they wish that their labor should not be in vain, let them crown all their exertions with earnest and fervent prayer. In all the exercises of the school, it should be remembered that it is the *Lord's Day*.

IV. FURTHER INSTRUCTIONS TO TEACHERS.

Teachers should remember that it is the duty of every one to employ the talents which God has given, for the good of others; and that the instruction of the young is one of the most interesting and promising fields of labor. When called to the charge of a particular class, you ought to feel responsible for the good behaviour and rapid improvement of your pupils. Never let your manner towards them be cold or repulsive, but gentle and kind, that you may gain their confidence. Encourage their exertions, and commend them when they do well. Let an anxiety for their spiritual welfare induce you to give such a turn to all your instructions as to win their hearts to the Saviour. Unconverted children are ignorant of the love of God, of his mercy and goodness, and hence they dread him as if he were a Being of cruelty, or solely bent on the execution of justice. Remove this misapprehension, that they may be made to rejoice in "the true light which now shineth." Teach your scholars to pray and also to read the Scriptures daily: keep them from bad company, and qualify them "to teach others also." Converse with them privately, to obtain a knowledge of their religious impressions, and set such examples as will tend to strengthen those impressions. Kindly notice small pupils in their letters; condescend to those of low estate, and give them instruction adapted to their years. Be impartial. Partiality injures the favorite by exciting pride and arrogance, and it injures the neglected by producing envy and discouragement. Seek with all diligence to be qualified to discharge your duty. Pray, and read attentively the Scriptures and the best books on Sunday School instruction. "Be thoroughly furnished." Extend your knowledge as much as you can. Cultivate a disposition to do good and to be thus employed. Give yourself to God and to the work, remembering always that a good Sunday School teacher is one of the most amiable characters in the land, and that your pupils have

souls to save; and then you will teach with ability and effect.

Be *punctual*, for the following reasons: 1. The work in which you engage is one of benevolence, and therefore, consistency of character requires punctuality. 2. The time allotted to Sunday School instruction is short, and of great value to your pupils, who want every moment for improvement. 3. If you are tardy or negligent, the school will decline; the scholars will feel no interest in it; you will betray your trust and derange the order of the school: and by means of this bad example, you will not be able, with any good effect, to reprove your scholars for the same offence.

Never depend on others to discharge your duties. If you know beforehand that you cannot attend, give the Superintendent due notice; but never render an excuse which will not satisfy your conscience. Endeavor, also, to procure the punctual attendance of your scholars. When one is late, inquire the reason *why*, both of the scholars and the parents. Visit the absentees, showing to them, by all conciliatory means, that the great interests of the school should not be trifled with: and thus you will be able to check the irregularities.

Maintain order in your class. It should be to you a source of mortification, if the whole school is disturbed by any member of your class. To keep scholars in due order, let them be constantly employed. Impart that interest to the lesson which will keep their attention fixed. Begin right at first—not to allow of little offences without notice. Separate unruly children from each other, and keep your eye upon them.

Always be patient with your scholars. Remember that they are children, and that age, experience and divine grace, are necessary to make them wise. They are ignorant, foolish, and corrupt at heart; but never let these things render you harsh, impatient, or irritable. By a prudent course you may benefit them eternally, because they are susceptible of deep and permanent impressions.

Let not the love of ease induce you to abandon the work. The Sabbath is not a day for idleness or for doing your own pleasure. Neither let differences of opinion between teachers induce you to abandon the work. Be mutually condescending. Let brotherly love prevail and unite your hearts. Never let it be told to your own conscience nor to God who knows all things, that you have abandoned the work on account of your alienation of heart from God, from his service, or from the good of his people.

Adherence to the Sunday School cause will be a benefit to yourself. It will increase your knowledge of the Scriptures, which are an inexhaustible treasure of wisdom. The way to *learn*, is to be engaged in *teaching*. It will render you useful and extend your acquaintance with the human heart. It will promote a spirit of benevolence; form habits of diligence in religious enjoyments; render you more persevering, wise, and prayerful; and it is favorable, in all respects, to personal piety. Therefore, persevere, because there has been great success in the Sunday School cause, till it has now become one of magnitude, and because you who are good Sunday School teachers will receive your reward at the great day

for all such shall "shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

V. ORDER OF EXERCISE.

I. *When the School first goes into operation.*—

1. Open the school with prayer. 2. Read the rules and procure the promise of the scholars to obey them. 3. Class the scholars. And in order to do this, call out all the Testament scholars to one part of the room; take three or four and place them by the table; enter their names in a class book; appoint them a teacher; assign to them a lesson and a seat. Proceed in the same manner with the rest. Then call out those who can read in easy lessons and class them. Also class those in their letters. 4. Let the teachers hear the lessons and question their scholars. 5. The Superintendent then calls the whole school to order and perfect silence; questions the scholars on the lesson recited; then questions the teachers, and lastly, the spectators. 6. The Superintendent then makes some practical remarks on one or two leading points in the lesson. 7. Assign the lesson for the next Sabbath, and charge the scholars to have it well committed. 8. Call in the class books from the teachers. 9. Conclude with singing and prayer.

II. *After the School has gone into operation.*—

1. Open with prayer. 2. Distribute the class books to the teachers. 3. The teachers hear the lessons and question their scholars, keeping them continually engaged till the Superintendent calls to order; observing this, that after hearing the lessons, the teachers make the necessary entries in their class books—of attendance, recitation, &c. all which should be done regularly and without confusion. 4. Call the whole school to order; question the scholars upon the lesson; often review former lessons. 5. Assign the lesson for the next Sabbath, and charge the scholars to have it well understood. 6. Remarks, as before, on one or two points. 7. Call in the class books. 8. Conclude with singing and prayer.

N. B. In every preliminary step or arrangement, let as little time as possible be spent, that it all may be devoted to the instruction of the scholars.

VI. LIBRARY.

The American Sunday School Union publishes a great variety of excellent books by the best authors, for the use of Sunday Schools, and the great deposit of these books is at Philadelphia. There are other deposits of these books, under the charge of the local Unions, auxiliary to the National Union. The Western Sunday School Union has a deposit of books at Utica, for the supply of its territory, comprising sixteen counties. Generally, the County Unions receive their books of the local Unions; and the Town Sunday School Societies, (where these are organized) receive their books of the County Unions.

Suppose a Town Society raise a fund for a Sunday School Library, to the amount of forty, sixty, or a hundred dollars. With this fund the managers purchase books of their County Union at reduced prices. They appoint a librarian who numbers and takes the charge of all the books.—If there are eight Sunday Schools in the town, he

divides the library into eight parcels; and then they are ready for distribution. When the Superintendents of the school come to receive the books, the librarian charges one parcel to each Superintendent, for three or four months, according to expediency. The Superintendent takes the books home, puts them in a case prepared for the purpose, divides them into as many portions as there are classes in his school, and charges one portion to each teacher. But at the expiration of a given time, the Superintendent returns this parcel of books to the town librarian and is credited for the same. The librarian then charges him with another parcel, which had been used in the same way and for the same length of time by another district. And in this manner all the books of the town library circulate through all the schools, and among all the scholars under the care of the Town Society. But when it is impracticable to form a Town Society, and there is only one Sunday School organized in the town, then such school will purchase books of the County Union, independently of any measures of co-operation with other schools: or when the friends of Sunday Schools do not approve of the plan of organizing a Town Sunday School Society, then each school will purchase its own books.

WESTERN SUNDAY SCHOOL UNION.

Extract from the Third Report.

According to the best returns we have been able to obtain, our Society embraces *One Thousand and Eighty-seven SCHOOLS—Seven Thousand Six Hundred and Ninety-four TEACHERS—and Forty Seven Thousand SCHOLARS.* The Methodists having seceded from our Society, have so far diminished our numbers; yet we have now an aggregate of *Five Hundred and Eighty-seven Schools. Three Thousand One Hundred and Ninety-four Teachers, and Sixteen Thousand Scholars,* more than were reported at our last anniversary. This is a greater number of scholars, by three thousand, than were reported at our first anniversary two years ago.

Large as this number may seem, it is small compared to the *One Hundred and Fifty Thousand* children between the ages of five and fifteen years, who, according to the last report of the Superintendent of Common Schools, inhabit the counties to which our operations are confined. Ten thousand is a high estimate for the Sunday Scholars within our limits not attached to our Society. These ten thousand being added to our number, there remain more than ninety thousand children without Sunday School instruction. Let it be remembered, that the children who are not found in the Sunday School have scarcely any religious instruction of any description—that it is the most ignorant and needy who most shun the light which is offered them, and who should most earnestly be sought by the importunate eagerness, the meekness and humility of Christian charity. The stream of knowledge and virtue which your philanthropy would make to flow through the land, is met and repelled by an opposing tide of vice and ignorance. Increased zeal, redoubled efforts, must attest our unconquerable purpose to do our duty to our country and our God, or the honor will be given to a less faithful generation of

gathering these stray lambs into the good Shepherd's fold.

Of the number of teachers and scholars whom we have stated to appertain to our Society, *One Hundred and Thirty* teachers and *Two Hundred and Forty* scholars have been added to the kingdom of God. Though we trust the Redeemer has made these, in the exalted meaning of the gospel, kings and priests to his Father, the number we must confess is comparatively small; but as much good seed has been sown, we hope to see much of it yet spring up to bear fruit. We would that we had power to speak a word on this most momentous subject, which would inspire the friends of Sabbath Schools with a higher faith, and lead them to more lofty aims. The Sunday School claims to render its pupils, by the inculcation of evangelical morality, better members of the state. But there is a better country even than this beautiful one, a more majestic commonwealth, conferring a nobler freedom and more glorious privileges, and requiring of its citizens more exalted character. It is the primary aim, the ultimate hope of the Sabbath School, to fit its pupils to be citizens of this great and holy community, to introduce them into the liberty of the children of God, and to make them inheritors of a felicity which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive. Let then all Sunday School teachers endeavor to inspire in their charge the hope of this glorious destiny, and to acquaint them with the doom of those who despise it. Orderly lives, and minds stored with useful knowledge, will make them the support and ornament of civil society; but religion alone will give them a claim on the white robes and the palms of heaven.

A committee was appointed at the last anniversary, to report how far it might be expedient to associate Bible Class instruction with the system of Sunday Schools. As that subject comes to-day before the Society, it might be improper for us to dwell on it particularly. We cannot, however, forbear to remark, that Bible Classes are nearly related to Sunday Schools. They may afford needful instruction to those whose childhood passed away before the birth of S. Schools. But our concern with them arises from their adaptedness to take up young people when they have grown too old to mingle with mere children, and to assist them to go on to perfection. They would also be schools for our teachers, and furnish examples of those seminaries recommended to the state for this very purpose, by the wisdom of CLINTON.—We wish, then, to see a Bible Class, wherever there is a Sunday School, its most zealous pupils the Sunday School teachers, and its instructor the clergyman.

FREE MASONRY.

At a convention of delegates from the Baptist Associations of Genesee, Ontario, Holland Purchase and Monroe, held at Livonia, N. Y. the following resolution was adopted viz. "that we have no fellowship with or for the institutions of speculative Freemasonry:" and twenty-nine reasons are alleged in support of it; among which are the following—

Because it affixes names and appellations to God, not to be found in divine revelation, as, *Supreme Architect, Great Architect of the Universe, Great Architect in Heaven, Supreme High-Priest.*

Because it rejects the *Lord Jesus*, by expunging his name from passages of Scripture used in its ceremonies; by bringing forward those things which were typical of him, and which were ended in him; by authorizing forms of prayer, suited to the prejudices of deists; and by professedly pointing out a path to heaven without a crucified Redeemer.

Because it confers titles and appellation, and teaches its members to use expressions which are improper and unchristian, if not blasphemous; as *Most Excellent Master, Most Worshipful Master, Grand High Priest, Deputy Sovereign of Sovereigns of sub-princes, Knight, of the Holy Ghost, Ancient Council of the Trinity* by their successors in office, *I am that I am, &c.*

Because some of its ceremonies are awfully wicked and blasphemous, as the personification of the great Jehovah by a frail mortal, and the burning bush, the mock ceremony of Christ rising from the dead, and drinking libations from human skulls.

Because it confers the office of *High Priest* upon those who are not called of God as was Aaron, and because its high priesthood is said to be after the order of Melchisideck, when Christ is the only priest after that order.

Because it imposes oaths upon its members without any authority from the law of God or our country, and also because it affixes to these oaths the most awful penalties, some of which are, *death, everlasting destruction, and double damnation.* See sealed obligation.

Because it requires its members to imprecate death and everlasting destruction upon themselves, in case of a violation of its laws.

Because it seeks the destruction of the Christian system, by endeavoring to amalgamate it with other religions.

Because its principles evidently justify the murder of all the members of the fraternity who may dare to reveal the secrets of the order.

The foregoing resolution, and reasons, are accompanied with other resolutions, and a recommendation to adopt into the constitution of the Associations the following article, viz:—"That we cannot receive into fellowship any church, minister, or Brother, that has any fellowship for or with the institution of Free-masonry."

We are not ourselves prepared to say how far it is expedient for Christian churches to engage in the masonic conflict. These Baptist Brethren live at the seat of the war, and if they are not able to stand on neutral ground, but feel compelled to enlist, we who live at a distance, and are undisturbed by the contest, shall be at no loss for a charitable apology for the part they are acting, and if we do not see the wisdom and prudence of their measures, we cannot deny them the praise of a commendable zeal and courage.—*Western Intel.*

From the London Home Miss. Maga.

RESIGNATION AND CONSOLATION.

Original Letter from the late Rev. JOHN COOKE, on the death of his only Son, to his Brother, Rev. R. H. Shepherd.

Dear Brother,—This morning at 7 o'clock, died my very dear and only son. He was seized with an inflammation in his throat, which by med-

icine was relieved; but in taking him out with the tenderest care, as ordered by the doctor, he relapsed, and so rapid was the disorder, that it nearly suffocated him in two days. To describe the progress and degree of his sufferings, would torture our feelings; but they were truly great. He was perfectly sensible to the last; and gasping for breath as he died, to the last exercised the most affectionate temper. For the last twelve months, or nearly so, his constitution had flourished beyond all expectation; but "all flesh is grass"—and such was his: "a wind passed over it and it is gone." We prayed for his recovery, if it was consistent with his happiness and his Sovereign's glory; our prayers were heard. It was not good for him or us, that he should live. He is gone to the best place, the best society, and to his best Father and Friend. He is now a day old in heavenly enjoyment; and perhaps has heard, after a glad surprise and suitable welcome, his dear sister's* story of their dignity and bliss, in their Redeemer's presence and favor. The dispensation "for the present, is grievous;" may it "afterwards yield the peaceful fruits of righteousness to us, who are exercised thereby." We are both as well as we could expect to be under such a trial—a trial edged and pointed by circumstances, too minute and numerous to mention. My dear, dear John is happy,—quite happy,—forever happy. He might have lived to have been my grief, and worse than I can conceive. He has left a world of sin, snares, and sorrows. We have another reason to love this world less, and heaven more.—Circumstances of mercy we see in the dispensation, and I trust we shall soon feel them; but a wound is sooner made than healed. What a worldly parent feels in such scenes, thanks to the power and grace of God, I know not: but this I am sure of, that "I had fainted, unless" the privileges of the Christian had counterbalanced the pangs of the bereaved parent. My child is gone from one part of my family to another—gone to the best part of my heavenly Father's family. My child is become "an angel of light!" On that thought would I dwell, to shield my aching head from a thousand thousand circumstances more sharp than a two-edged sword.

Mary unites in love to Mrs. Shropshire, your dear wife, and yourself, with. Yours sincerely,
J. COOKE.

* His sister Elizabeth, who died a short time previous.

From the Anti-Universalist.

Mr. Editor,—Not far from where I am now writing, is the large and flourishing village of U—. In that village there is a large society of Universalists, composed of every thing which you can imagine. Not long since one of their number was thrown upon a sick bed, and he became exceedingly distressed about his future destiny, as well he might, for he was a most horrid blasphemer, and opposer to all that was good. In his distress he was very anxious to have some Christian visit and pray with him. His associates discovering his anxiety and inclination publicly to renounce his former faith, closed his doors and watched them, refusing to let any one enter his room, which were not of their sentiment; and thus he was obliged to die as he had lived, without a

Christian to converse and pray with him, and without hope to all appearance.

A circumstance very much like this happened in the village of M—, where I am acquainted, of which I was informed by a physician, who attended the dying man in his sickness. He observed that his own family and relatives being Universalists, refused admission to all persons, but those of their sentiment: when the miserable individual was very anxious to unburden his soul, by renouncing his destructive delusion, and solicitous to hear the prayer of a Christian. But finding all his entreaties vain, he poured forth all his complaint to the physician, telling him at the same time, that he felt in his own soul, at the time, that there was an eternal hell for the wicked. I believe such instances are not rare. DERO.

LONDON HIBERNIAN SOCIETY.

A burlesque of argument, in the shape of objections to this Society (said Mr. Gordon at his late anniversary) had sometimes been heard, viz.—That its schools were miserable hovels, scarcely to be detected in the wide surface of many square miles. Now he would simply state what occurred to his own observation, premising that he saw no necessary connexion between mud and morality; and that he really regarded it an excellence of this Society that the Hedge Schools of Ireland were frequently the very nucleus upon which it established its own. If it had done no more than succeeded in banishing from these Schools such books as Reynard the Fox, and Freyney the Highwayman, and substituted the living Word of God, this alone were an incalculable good. Once when literally on a School-hunting excursion, in the county of Mayo, accompanied by a clergyman of the district, and on its wildest and most solitary regions, in the vicinity of Croagh Patrick, that celebrated resort of superstition, he asked, "Was there not an Hibernian School in that vicinity?"—The reply was in the affirmative; and he was directed to look towards a something that had the appearance of a habitation, but scarcely one fit for the residence of human beings. He would endeavour to describe it: One side of the dwelling consisted of a huge granite rock, about nine feet high, the other three were mud walls; the roof covered with turf, the whole forming an area, within, of about twelve feet square. He approached, and observed the School-master standing in the doorway; no other aperture was in the hut, nor was there any possible place for the Master to stand; for within the area, crammed together as compact as bees in a hive, were eighty-seven children of different ages: a few girls among them. It may seem incredible how such a number could be stowed away in an area of twelve feet square; but the fact was a small shelf or gallery was stuck up round the walls, and on the shelf were seated the little fellows, who, if left below, could scarcely have escaped suffocation. On my inquiring of the Master whether the Scriptures were read in the School, he looked at me as if he thought I was very ignorant of the Hibernian Society's regulations and said, "To be sure, sir, they are." "Call up," said I, "your Scripture class." "Halloa!" said he, "you Scripture boys and girls, stand up."—This was accomplished, not without some difficulty, and up stood two-and-thirty of his pupils, who

read and gave their answers to the Scripture questions with fluency, and an evident perception of the meaning of the text, and evinced how perseveringly and faithfully the Master had discharged his duty.

TERMS OF ADMISSION TO THE CHURCH.

The hurried manner in which some persons are sometimes admitted to the sealing ordinances of the Church, is regarded by many reflecting Christians, and perhaps justly, as not sufficiently guarding the sanctity of God's holy temple. We are aware that the utmost vigilance of those to whom the "keys of the kingdom" are committed, has not been able in any age of the world, nor in any branch of the Church, to exclude all unworthy applicants for these high and holy privileges. In primitive times, when the gift of discerning spirits was in the churches, some crept in to spy out their liberty. There was Diotrophes, "who loved to have the pre-eminence," and Hymenæus and Alexander, whom the Apostle "delivered unto Satan (i. e. excluded from the Church,) that they might learn not to blaspheme;" and many others who proved themselves unworthy of their high vocation. It was never intended that the terms of admission should be difficult to those who possessed the proper qualifications. Evidence of repentance towards God, and of faith towards the Lord Jesus Christ, is all that appears to be required by Apostolic usage—and I know not that we are authorized to make the way either narrower or broader than the pattern which is shown us. In many churches however, there is a full admission to all the privileges of the house of God, of those who lay no claim to experimental religion. A simple desire is expressed to be admitted to sealing ordinances, or to be enrolled on the class book, and it is done without further inquiry—Nay, individuals are often pressed into the church, when it is known that they do not consider themselves regenerated by the Spirit of God. In the Presbyterian church however, no instance of the kind has ever passed within our knowledge. The candidate for admission, first gives to the Session satisfactory evidence of having experienced a change of heart; and if his life be free from public scandal!—and if there be no other barrier in the way, he is received into fellowship with the church—but not always, until after some considerable period of trial. And this seems to be in perfect correspondence with the direction which the Apostle gave to Timothy "lay hands suddenly on no man." If a person must be proved before he is permitted to bear rule in the church, by parity of reasoning it may be said, that he should be proved before he is admitted as a member of the church. There are, it must be acknowledged, fewer cases of apostasy where great circumspection is manifested in the reception of members; and fewer calls for the exercise of that discipline which Christ has instituted for the purity of his church—and far less danger that the order of his house will be subverted by the influence of ungodly men.—*Charleston Obs*

From the Southern Literary Gazette.

[We have been handed the following "School composition" of a pretty little Miss of thirteen years of age, a pupil of Mr. Doggett's Young Ladies Seminary. Our tall boys who lounge about

the corners will do well to take care, or the order of things, which gives the supremacy of intellect to the "monster man" will be strangely reversed among us. Truly are we glad to see the great and increasing attention now paid to the education of youth among us, particularly among the fairer portion of our "dull and foggy earth." We would suggest, however, that, as much depends on home education and a proper system in the domestic circle, that a seminary be established for the education of parents. We would then have fewer young gentlemen sacrificing the character of their native State in porter and oyster establishments, and fewer young ladies only fitted for a handbox and toilet.]

THE STARS.

What mean those shining points, the Stars? They are the works of our beneficent Creator, planted by him in the heavens, in mercy to his sinful creature man, "to divide the day from the night," and he has said they should "be for signs, and for seasons, and for days and for years."—What a sublime subject for contemplation is presented to us, when we gaze on them and reflect that they are so many suns, enlightening other far distant worlds. Short sighted man could not comprehend these magnificent works of the Creator, were he not assured that nothing is impossible with God. What infinite pleasure does the Christian enjoy, when contemplating the heavens, compared with the infatuated Atheist, who with wonderful stupidity rejects all knowledge of God. When the Christian views the stars, he readily associates them with the idea of an infinite, all-wise and merciful Being. But the poor savage, although he exhibits more understanding than the Atheist, can have none of these divine contemplations. How can he account for these stupendous works of the Almighty, while his mind is unenlightened by science and divine revelation. He may worship the spangled canopy, as he does the rude images formed by his own unskillful hand; but how does this contrast with the sublime pleasure of the Christian, who can worship the God who binds the sweet influence of the Pleiades, or looses the bands of Orion, who bringeth forth Mazzaroth in his season, and guides Arcturus with his suns. These blessings which we in Christian countries enjoy, should fill our minds with gratitude to our beneficent Creator; and lead us to pursue the right path, so that when our short pilgrimage here below is at an end, we may be prepared to enjoy that perfect felicity promised to the righteous, in the glorious assembly of Saints and Angels and spirits of just men made perfect.

EXPOSTULATION.

I cannot stand here coolly arguing and reasoning, while I see the pit of destruction, as it were, open before me, and more than half my hearers rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, and make even convulsive efforts to arrest your progress, and pluck you as brands from the burning. My careless hearers, my people, my flock! Death, perdition, and the never-dying worm, the unquenchable fire, are before you. Your path leads directly to them. Will you not then hear your friend,

your shepherd? Will you not stop, and listen at least for a moment? Will you, O will you refuse to believe that there is a hell, till you find yourselves in the midst of it? O, be convinced, I conjure you, be convinced by some less fatal proof than this.—Yet how can I convince you? How can I stop you? My arm is powerless; yet I cannot let you go. I could shed tears of blood over you, would it avail. Gladly, most gladly, would I die here on this spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this! to talk of laying down my worthless life to save you! Why, my friends, the Son of God died to save you, died in agonies, died on the cross; and surely, that doom cannot but be terrible, to open a way of escape from which, he did all this. And it is dreadful.—*Payson's Sermons.*

Missionary Intelligence.

SYRIA.

DEPARTURE OF THE MISSIONARIES FROM BEYROOT.

The departure of the missionaries from Beyroot, and their arrival at Malta, has been mentioned before. The reasons for this temporary relinquishment of the mission at Syria, will be found in the following joint communication, addressed to the Corresponding Secretary.—*Miss. Her.*

Lazaret Rooms, Malta, June, 13, 1828.

Dear Sir,—It is with heart-felt regret that we are, once more, called to address you from this island. Could we have had our wish, some of us at least, would have continued, to our dying day, to breathe the air of Syria. But circumstances, the general nature of which must be already within your knowledge, have conspired against our wishes, and induced us, for a time, to absent ourselves from our appointed station. On the 23d of April, our whole missionary company, English and Americans, after repeated consultations, decided that Christian prudence required us to improve a favorable opportunity which then offered, and quit the Ottoman dominions. We accordingly embarked, twenty-one souls in number, on board a small Austrian vessel, chartered for the purpose, and on Friday, May 2nd, set sail from Beyroot. At Cyprus we spent a few days in taking in provisions, and then steered directly for this port, where we arrived, through the divine mercy, in good health, on the 29th ult. The Board will feel that a step so important in its bearings on our mission, ought not to have been taken without solid reasons. We therefore hasten to lay before them the considerations which had the chief influence in bringing us to decide upon such a measure.

1. *Prospect of war.*—Till very lately the threatening rupture between the Allies and the Porte appeared distant, and in many ways capable of prevention. Even the battle of Navarino, attended as it was with so many palliating as well as appalling circumstances, did not, as might otherwise have been the case, apparently hasten on the crisis of war; nor, after the first impression was passed, did it render our residence in Turkey more immediately dangerous than before. But we saw that neither that destructive battle, nor the retirement of the ambassadors from Constantinople,

nor the continued active preparations that had been from that moment making against the Sultan, had compelled him to recede essentially from the ground he had taken. On the contrary, some of his later measures indicated, that he was more than ever given up to the power of obstinacy and blind fanaticism. On the other hand, the latest news from Europe represented the sovereigns as being inflexible in their demands, and war as being inevitable.

2. *Want of an asylum in case of war.*—Heretofore, when pursued as outlaws by papal fury, we had found a quiet refuge among the moslems of Syria. Should these, therefore, become our enemies, what resort should we have left? The prince of the mountains had been at the pains to send a special warning to the English consul, that neither he, nor any under his protection, could, in case of war, be allowed a refuge in his dominions. Flight, or captivity, therefore, was our only alternative.

3. *Want of consular protection.*—Not only had the ordinary representation ceased at Constantinople, but also, with the exception of Egypt, in every part of the Levant. The British flag had ceased to fly, and all British consulates were closed. In another case, we might have put ourselves under the guardianship of some other nation as we had already done under the English, but such a change both the sultan and the pasha had taken upon themselves to forbid. We had written to the American squadron to spare, if it were possible, one of their vessels to visit the coast, and cause us to be acknowledged in our proper characters as Americans; but whether our letter would be seasonably received, or whether, if it were, our request could be complied with, remained alike uncertain.

4. *Our solitary situation.*—Although the authority of the consul had ceased, yet so long as he remained with us, his simple presence was, in some sort, a protection. But he had gone. One protestant European, and he ready to leave at any moment, alone remained to be a witness of whatever insult or violence might be offered us.

5. *The character of the pasha.*—He is a young man, exceedingly fickle and capricious, and surrounded by men who harbor against us and against our work a settled hatred. The pasha, having been opposed in many of his designs of speculation and injustice, by the consul, and having, once at least, received a reprimand from his court for his ill treatment of that gentleman, seems to have owed him, for some time past, a special grudge; so that when Mr. Abbott made known his intention to leave the country, to his no small surprise, he was denied that liberty, was put under the inspection of guards, and escaped at last only by stealth, leaving all his household furniture and nearly every article of his wearing apparel behind him. From this rash step on the part of the pasha, we inferred that, disappointed of his designs upon the consul's persons, he might seize the first occasion to gratify his revenge upon those who had enjoyed his protection, and especially upon such as, being on terms of intimacy with him, might be easily accused of being abettors in his escape.

6. *Pecuniary embarrassment.*—The stagnation of trade, the precarious existence of all European establishments in the country, and the consequent annihilation of trust, rendered it next to impossi-

ble for us to obtain money for our bills; and indeed, at one time, poverty and distress actually stared us in the face.

7. *The plague.*—This scourge of the East, which imprisoned us in our houses last year for about three months, had again made its appearance. The circumstance had no inconsiderable weight in our decision. It *might* enter our families: but a thing *certain* was, that it would render our residence, for a considerable time, very irksome. The constant apprehension of danger, the interruption of our work, the natural tedium of confinement, and the incessant care necessary to manage the concerns of a quarantine, were all *unavoidable*. And what if, when the disease were at its height, we should be sent for to occupy a Turkish prison at Acre, or should be driven out upon the world by the sudden tumult of war, or, wishing to escape by sea, no vessel would dare receive us for fear of the infection.

8. *The scarcity of vessels.*—Few came, and fewer were likely to come; few that had cargoes could accommodate us on account of our numbers, and few were free, like the one now offered, to go where we chose. The coast might soon be declared in a state of blockade, and not a merchantman be suffered to approach it. No vessel of war could be expected to take on board such a number as we made up; and no such vessel could lawfully take the Armenians that were with us, they being subjects of the Grand Seignior. Again, the scarcity of opportunities, should we wait till our necessity of going become apparent, would throw us quite into the power of a ship master to exact of us for our passage whatever sum he might choose.

9. *The immediate call for some of us at Malta.*—Mr. Temple had been sent for to return to America, and the Armenian, if not the Arabic types, were waiting the arrival of some of us to be put into successful operation. Besides, we hoped, under the instructions of our young Arab friend, and other teachers which Malta affords, to improve ourselves further in the languages, and if our stay should be prolonged, to make some exploring tours in the neighboring coasts.

These, sir, are the main reasons which influenced our decision in favor of our removal. We submit them with deference to the consideration of the Board, hoping that they will strike them as they have done us, and that the step we have taken will not seem to them to have been premature or ill judged. Communications lately received from some of our particular friends, shew that *they* have been under much apprehension for our safety, and that they will be glad to hear that we are, at the present moment, safe in Malta. But not to be guided by the partialities of friends, we are chiefly solicitous that our measures should be approved, next to God, by those under whose special direction and guardianship we have been sent forth.

Our present plan is, after we shall have finished our 30 days of quarantine, to take houses in the city, and employ ourselves in the manner already hinted at, or in any other way which Providence may, in the mean time, open for the more effectual promotion of his kingdom, until such time as it shall appear safe and prudent for us again to resume our labors in the borders of the Holy Land.

In what condition the station at Beyroot was

when we left, you will learn sufficiently from our public journals. Of the effect of our removal upon it, we hardly dare risk an opinion. It *may* give the ecclesiastical authorities courage and zeal to attempt the destruction of our depot of Scriptures, as well as the suppression of all the copies of them that may still be found in circulation among the people. They may be more unrestrained in their measures to root out every vestige of spiritual seed we may have sown. But we hope in God that the effect of our removal will be of an opposite nature—that it will lead many to sober reflection—to inquire what harm we have done, what crimes we have committed—what unhallowed, ambitious projects we have been setting on foot,—whether our great object has been to preach ourselves and *our party*, or whether it has been to preach Christ and him crucified. We entertain the hope that the authorities finding themselves rid of the *heresiarchs*, will relax in their vigilance and virulence in regard to those tinctured with our *heresy*. Particularly do we hope that “His Holiness” of Cannobeen may now regard, with less jealousy and alarm, his long oppressed prisoner, and be induced to set him once more at large. The parting scene at our leaving, was more tender and affecting than we could have expected, and afforded a comforting evidence that whatever may be the impression we have left on the general population, there are *some* hearts in Syria which are sincerely attached to us. Many, as we passed them, prayed for the divine protection upon us in our voyage. A considerable number notwithstanding the plague, came to our houses to bid us farewell. Our domestics all wept profusely. One thoughtful youth, who was with us daily, belonging to one of the first Greek families, was full of grief for several days, and earnestly begged us to take him with us, though contrary to the will of his parents. Another, of much the same age and standing, who had once been almost persuaded to be a Christian, and afterwards became bitterly opposed to the doctrines of grace, came and with tears confessed his faults, and begged us to forgive him and never to forget him in our prayers. Another, whom we have not until lately reckoned among the number of those who love the Lord, hung upon our necks, with strong grief, as if he could not endure the separation. The great Lord of the vineyard is able to make the good seed rise, and flourish, and spread in every direction. To him we commend it. His is the work, be his the glory.

From the asylum where we now are, we look back, with sad and powerful interest, to the dark dominions we have left, in doubt what is to befall that unhappy country. In deep suspense we survey the gathering tempest. Up to this hour it continues to thicken, and every moment threatens to burst with terrible destruction. It seems to us to constitute one of the most important “signs of the times.” We would not be positive or hasty in our conclusions about the future, but we should not be greatly disappointed if the Lord should make this his time to answer the prayer “of them that were slain for the word of God and the testimony which they held,” who cried with a loud voice from under the altar, saying, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” At this awful, critical moment, we would

pray continually, and exhort all who are waiting for the consolation of Israel to do the same, that the "Lord, holy and true," would so regulate the events that are about to succeed, that the rod of the oppressor shall be broken, and that these eastern churches which are called by his name may be set free from that civil and spiritual bondage under which they have so long groaned. "Return O Lord, how long, and let it repent thee concerning thy servants: make them glad according to the days wherein thou hast afflicted them, and the years wherein they have seen evil."

Your friends and fellow servants in the Gospel.

J. BIRD,
W. GOODELL,
E. SMITH.

No opposition was made by the government to the embarkation of the missionaries, which took place on the 29th of April; nor was any objection made to their being accompanied by the Armenians, Carabet and Wortabet. Not an enemy opened his mouth in triumph. As they passed the streets to the water side, those from whom they might have expected scoffing and ridicule, exclaimed, with every appearance of seriousness, "the Lord preserve and prosper you."

(To be concluded.)

From a Missionary in Cuyahogo Co. Ohio, October 1, 1828.

At the present moment there is a great degree of agitation among sinners, and some anxiety and prayer among Christians. This agitation among the wicked, plainly shows to my mind, that they are disturbed, and it is unquestionably the truth that disturbs them. I doubt not that there is a degree of conviction, wrought by the spirit, on the minds of many who endeavor to appear indifferent.

The congregation increases both in number and attention. Meetings during the week are well attended.

The Synod of the Western Reserve, held their meeting in this place last week. We had, on the whole, an interesting week. The cause of truth and righteousness is evidently gaining ground in this region. But few revivals were reported. Labourers are wanted, though a number have come within our bounds during the past year. The way is open for many more.—*Home Miss.*

NEW-MARKET, N. H.

From the Rev. Daniel Sanford, New-Market, N.H. Oct. 1, 1828, to the Cor. Secretary.

New-Market is a manufacturing village, first visited by Mr. S. in January last. It was then stated that, of 1300 souls, not 200 had been regular attendants at any place of worship. The Sabbath was much disregarded, and intemperance, with its train of dreadful evils, prevailed. The worship of God soon began to excite interest, and in March last, on recommendation of the New-Hampshire Missionary Society, an appropriation of aid was granted to that congregation. Our Missionary writes as follows.

"The communication which was made to you in July, stated that the holy spirit seemed to attend divine truth with a saving efficacy. The prospects have continued as interesting since. The anxious inquiry is still heard. The tears of penitence are still seen to flow, and the humble, yet joyful hope of pardon is still expressed by those who before were dead in trespasses and sin.

The little church which was organised in March last, has more than doubled its numbers, and should

the next Sabbath's communion add what is now propounded it will consist of 50 members. The Sabbath School wears a still more interesting aspect. The introduction of Judson's Questions has given a new impulse which rejoices the hearts of the parents and of the teachers. Some of the dear youth connected with it have been made hopeful subjects of divine grace and its salutary influence is felt in the increasing attention to the observance of the Sabbath, and in the moral improvement of the rising generation.

The bible class continues much as it was when I last wrote. The cause of intemperance is rather improving still we have much to lament, and much to draw forth our prayers, our sympathies and our influence to aid in resisting a vice which has taken such deep and poisonous hold of many of the people among us. On the whole we have abundant reason for gratitude to God, for the change in the moral and religious aspect of this population—we can truly say 'What hath God wrought!'—*ib.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 15, 1828.

GREEK MISSION.

A highly interesting Sermon was preached on Sabbath last, to a crowded audience, at the Episcopal Church in this city, by the Rev. J. J. Robertson, Episcopal missionary to Greece. Mr. Robertson is expected to sail on or about the first of December. The interesting features of a mission to this land will rise readily to the eye of every one who for a moment contemplates it. As far as the facilities of access are concerned, we have, corroborating the relation of Mr. Robertson, a proof of the eagerness of the Grecian inhabitants for instruction and information, in the interesting letter from Mr. King, published last week in this paper. The partial hearts, too, with which they are prepared to receive any thing at American hands, or that hath an American sanction, may give encouragement to any project which consults their good. Mr. Robertson is eminently prepared, it is said, by an intimacy with the modern and ancient languages, as well as by travels in Europe, to go on such a mission; and the evangelical spirit and apostolical zeal of the man, give promise to the hearts of such as know him, that his undertaking will be blessed of God.

"It is with gratitude," says the Theological Repository, "to the Great Head of the Church, that we find a missionary spirit awakening in good earnest in our Zion. The time has been, when professing the faith once delivered to the saints, we were reproached for coldness and inactivity, and want of zeal in promoting true piety among ourselves and in respect to carrying the gospel abroad. The time is when this just reproach must be silenced. Shall our Church, which professes to be grafted on the Apostles, possess none of their spirit, or less of it than others? We shall do well to labor less in proving by argument, and more by faithfulness in our Master's cause, that we are apostolical Christians."

A NEW SEMINARY.

An Association of Gentlemen in Ohio, called the "Ohio Board of Education," are circulating proposals for a Literary and Theological Seminary, near

Cincinnati, in which the student may pay his expenses by agricultural and mechanical labor. A mercantile house in New-Orleans, Messrs. E. Lane & Co., it is said, has nobly offered to patronize this project by securing to them on its establishment, one-third of its annual income for three years to come,—and afterwards, one-fourth: guaranteeing, which is nobler still, inasmuch as it is putting the hand and seal of certainty to their munificence, that for four years \$4000 shall be the minimum.

The hours to be devoted to study and labor—the election of a Board and Committee, &c. &c. are regulated by law.

Permanent Scholarships may be instituted by the payment of \$1000—a limited one by the payment of \$60 annually.

ANOTHER.

By a late resolution of the Synod of Kentucky, a Theological Seminary is to be established at Danville, in that State—to be entitled “The Theological Seminary of the Centre College of Kentucky.” Rev. James K. Burch, of Danville, is chosen Professor of Theology to the same.

DONATIONS.

Whole amount of donations acknowledged by the Treasurer of the American Board of Foreign Missions, from September 21 to Oct. 20, inclusive, \$13,368 62. Legacies, \$163 45. Permanent fund, \$103 50.

FARMINGTON F. M. SOCIETY.

The Fifth Annual Meeting of the Auxiliary Foreign Mission Society of Farmington and its vicinity, was held at the meeting-house of the First Society in Farmington, on Wednesday the 22d day of October, A. D. 1828.

Divine service was attended in the morning, and a sermon delivered by Rev. David L. Ogden, one of the Vice Presidents of the Society.

At one o'clock, P. M. the Society met for the transaction of business.

The Report of the Treasurer was exhibited, accepted, and approved.

The Report of the Executive Committee was read, and accepted, and approved.

The next Annual meeting was appointed to be held at Southington.

The President was desired to present the thanks of the Society to Rev. Mr. Ogden for the discourse this day delivered by him, and request a copy of the same for publication.

The Society was addressed by Mr. Charles Rockwell, and Dr. Zephaniah Swift, by appointment of the President; and by Rev. Mr. Temple from Malta, and Rev. Mr. Perry, attending as a deputation from the American Board.

The Officers of the Society, for the year ensuing, were appointed as follows, viz.:

Rev. Noah Porter, *President*.

Rev. David L. Ogden, Rev. Harvey Bushnell, Rev. Jonathan Cone, Rev. Bela Kellogg, Rev. Erastus Clapp, *Vice Presidents*.

Horace Cowles, *Secretary*.

Martin Cowles, *Treasurer*.

Charles Robinson, Zephaniah Swift, Rufus F. Hawley, Charles Whittlesey, Chauncey Boardman, Martin Hale, *Executive Committee*.

Horace Cowles, *Auditor*.

REPORT.

To the Auxiliary Foreign Mission Society of Farmington and its vicinity, to be convened at Farmington, on the 22d of October, 1828, the Executive Committee report:

It is encouraging to find the amount of subscriptions to this Auxiliary, annually, although too slowly, increasing. The returns from the Treasurers of the several Associations for the past year, are as follows:

Gentlemen's Association, Farmington 1st Society, \$180 78; Ladies' do. \$143 06; Gentlemen's do. 2d Society, \$20 66; Ladies' do. \$12 64; Gentlemen's, 3d Society, \$9 03; Ladies' do. \$14 51; Gentlemen's, Southington, \$59 02; Ladies' do. \$69; Gentlemen's, Bristol, \$103 38; Ladies' do. \$61 63; Gentlemen's, Burlington, \$7 25; Ladies' do. \$12 54; which exceeds that of the last year, by more than a hundred dollars. Beside this, eleven dollars has been received from the Ladies' Association of the 2d Society in Farmington, collected the last year.—*Conn. Obs.*

SEAMEN'S FRIEND SOCIETY.

The Rev. Joshua Leavitt, of Stratford, has been appointed permanent agent of this Society, in the city of New-York.

LANCASTERIAN SCHOOL.

Another Quarterly Examination of the Boys' School occurred on Friday the 31st day of October last, and the Committee return with pleasure and interest to the discharge of their duty to the public and to the School in again submitting to their notice the result of their labors.

The usual studies of the School, such as Spelling, Reading, Writing, Arithmetic and Geography, passed in review before the Committee; and they are happy to state that the boys acquitted themselves with their customary promptness and correctness, in all these several branches. In addition to this examination, a number of very handsomely executed maps were submitted to the inspection of the Committee, and others who attended on this occasion, with which all were highly pleased, and it is gratifying to see that useful information and ornamental education are so happily united.

The school at the present time contains upwards of 200 boys, and the order and decorum which is preserved among them, reflects credit on the Instructor and pupils. Mr. Stowell has now been at the head of this institution for six months, and it is but justice to him to say, that the School during his administration thus far, has lost none of the reputation which it acquired under its former distinguished Principal.

The Committee cannot on this occasion forbear the expression of their hope, that the interest which has been so auspiciously exerted in behalf of this interesting school, will be extended to all our other schools; and that before they are again called on to discharge their public duty to the schools already established, they may be able to exhibit to the public a statement of the establishment and prosperous organization of one or more *Infant Schools*, which are much needed to complete the present highly improved system of education in this city.

By order of the Visiting Committee—

SHERMAN CROSWELL, *Clerk*.
New-Haven, Nov. 10, 1828.

NARRATIVE

OF THE STATE OF RELIGION

Within the bounds of the Synod of New-York.

The Synod of New-York, in presenting their annual sketch of the state of the churches under their care, find much to deplore, while there is abundant cause for gratitude and praise. The field which they occupy is large and highly important. Their congregations are 93 in number; and although the number of ministers is about the same, yet 16 of their churches are destitute of any other than occasional dispensations of the ordinances of the Gospel.—The communicants are more than 13,000 in number; who are dispersed among a population of several hundreds of

thousands, and whose influence must, in some degree, be felt by these multitudes of immortal souls.

Reports from the churches induce the belief that ministers of the Gospel are generally assiduous in the regular dispensation of the word and ordinances,—in attending Bible classes,—in imparting catechetical instruction,—in visiting the families of their respective charges from house to house—and in encouraging Sabbath Schools. The churches too, appear, in general, to have been well attended, and in many cases, the number of regular and stated worshippers has increased. For these things, the Synod express their high gratification, believing that fidelity on the part of God's ministers in the appropriate duties of their office, and diligent attention to their ministrations on the part of those for whom they labor, are always to the requisite edification of Christ's body, the church. Yet it is matter of regret, that, in some places, but little attention is given to the ordinary means of grace, and that many disregard the Gospel, although it discloses the only way whereby they can be saved.

In surveying this extensive field, the impression is made, that though all the laborers do not see the fruit of their toil to a very great extent, yet most receive a sufficiency to sustain their hopes and encourage their efforts, with the assurance that in due time, they "shall reap, if they faint not." The cause of religion is gaining ground with *sure*, if not with *rapid* step.

It is true, however, that the past year has not been remarkable for general and extensive revivals of religion. Not more than *eight hundred* are reported as having been added to the churches during the last year. This is a small number, compared with the vast multitudes, to whom the messages of divine grace have been delivered.

Yet the Lord has not forgotten to be gracious. Several churches have been favored with gentle refreshings as by "the dew of Hermon, and the dew that descended upon the mountains of Zion," while others have received more copious showers, or a rain of righteousness.

The congregations deemed worthy of notice, as having shared most largely in these special visits of divine mercy, are Smithfield and Po'keepsie in the Presbytery of North River, and the Central Presbyterian Church in Broome-street, in the city and Presbytery of New-York. In the last named, a revival of a very interesting character is now in progress. Seventy have already joined that church, on profession of their faith in Christ. Instances have occurred in which several adults of a family have given pleasing evidence of a change of heart.

The effects of these seasons of special mercy, have been most salutary, in the harmony imparted to the churches,—in the increase of the number of professing Christians,—in the edification and consolation of God's people,—and in the excitement of a spirit of benevolence and of religious enterprise for the spread of the Gospel. The means blessed to the furtherance of these gracious operations, have been the plain, simple and faithful declaration of God's word in public and private, accompanied with earnest prayers on the part of the Church of Christ.

With great gratification have the Synod also heard of the increased spirit of liberality in the various departments of Christian benevolence, which seems generally to pervade the churches under their care. While *few if any of the members do all they can*, as a body of professors they are bearing their proportion with other denominations, in efforts to spread the Gospel of Jesus Christ. Every church, however small, seems to be doing *something*, in this great and good cause,—the cause of humanity,—the cause of God. Bible, Foreign and Domestic Missionary, Tract and Education Societies, are receiving almost universal, and in many places very liberal patronage. These several objects, the Synod desire to recommend anew to the regard and support of their churches and members.—And though some Counties or towns have supplied their own destitute with Bibles or with ministers, they should not relax their efforts till every family on earth shall possess the Holy Scriptures, and shall *hear* as well as *read*, in their own tongues, the wonderful word of God's grace to sinful men.

The Synod would notice with approbation, and as a provocation to good works by others, that a few churches in the city of New-York are pledged for the support of more than *one hundred and twenty* candidates for the Gospel ministry.

The cause of Sabbath Schools appears to have received attention in all the congregations. It is a matter of regret, that in a few places, through want of teachers, either

the pastors of churches have been obliged to become themselves instructors in Sabbath Schools, besides attending to their other arduous duties, or else, if their strength has failed by reason of accumulated labors, the schools have been relinquished. But it is cause of thanksgiving to God, that so many schools have been maintained with deep and growing interest, and with very beneficial results. In *fifty* congregations, there are reported to be 3,000 scholars. For the encouragement of the friends of these institutions, and as an inducement for others to become active in their support, two instances may be mentioned in which they have been productive of great good. In one neighborhood in Orange county, a revival of religion commenced in a Sabbath School, as the result of which, already, *six* teachers and *thirteen* scholars, besides some not connected with the school, are hopeful subjects of renewing grace; and the work is yet advancing. In the Sabbath School of the Central Presbyterian Church, New-York, it is stated that nearly all the teachers who previous to the revival were impenitent, are now rejoicing in hope; and a few of the scholars give satisfactory evidence of a change of heart. The Lord has signally marked these institutions, as designed to be among the most distinguished means of promoting the knowledge of his name, and of hastening the promised period, when all shall know him from the least to the greatest.

In the midst of these contributions and efforts for the spread of the Gospel, it is cheering also to know, that throughout the churches, the prayers of God's people, for the most part united with their alms, come up before him, at the Missionary and Sabbath School Concert, in supplication that his kingdom should come, and the earth be filled with his glory.

But the Synod have great cause to lament the continued prevalence of those sins, which have for so many years been the occasion of deep regret to all who love God and the souls of men. *The Sabbath is yet profaned* by those who travel, for pleasure or business, on that holy day.—*Intemperance* continues to roll its burning tide over our land, carrying desolation and death in its progress.—*Horse-racing* too, is yet a very great annoyance to the pious and lovers of good order in various parts of our country; and that, not only where sanctioned by legislative enactment, (and even there, none the less *sinful in God's sight*, or *demoralizing to the community*.) but also where the laws of the land prohibit its prosecution.

Yet, amid all this wilful and obstinate violation of God's commands, this want of concern for individual or domestic comfort, this resistance of human laws, and this disregard for the good of society or the welfare of the souls of men, manifested by the prevalence of these enormous sins, it is matter of joy and praise to God that efforts to suppress them have not been wholly in vain. Public sentiment has, in some cases, been aroused and arrayed against these practices. It deserves especially to be noticed, that the use and sale of ardent spirits have diminished in some towns, at least one half; and in one or two even more, during the past year; and several merchants have excluded intoxicating liquors from their stores. It has been ascertained by *experiment*, which is far better than a thousand theories, that labor both in the field and in the shop, can be better sustained, and prosecuted with greater order, economy and despatch, without than with the use of ardent spirits. This may be hailed as the harbinger of good, and as the first fruits of the labors of the benevolent in these works of love.

The Synod, therefore, in concluding their Narrative of the State of Religion in their bounds, while there is sufficient cause for gratitude to God, for mercies received in the gentle and the more powerful operations of his Spirit, also feel bound to humble themselves for sins prevailing, and for want of those extensive divine influences which in times past have gladdened Zion, and to pray, "Oh Lord, revive thy work in the midst of the years."

By order of the Synod:

ELIAS W. CRANE, }
A. G. FRASER, } Committee.
ASAHEL BRONSON, }

On the 2d ult. the Rev. Isaac McIlvaine was installed over the Presbyterian Church of Lansingburg, N. Y.—The Sermon was preached by the Rev. Mr. Prime, from Gen. xxix, 17. The Rev. Mr. Tucker gave the Charge to the Pastor, and the Rev. Mr. Cheever, the Charge to the People.

For the Religious Intelligencer.

REVIVAL IN WOLCOTT—November, 1828.

The Town of Wolcott was incorporated, May, 1796—consisting of the society called Farmingbury, which was incorporated in 1770. November 18th, 1773, a Congregational Church was organized, consisting of 41 members: 22 males and 19 females. The Rev. Alexander Gillet was the first pastor of the church.—He was ordained Dec. 29th, 1773, and dismissed in 1791. Their next pastor was Rev. Israel B. Woodward, who was ordained 1792, and died Nov. 1810. The next pastor was Rev. Lucius Hart, ordained Dec. 4, 1811, and died on a visit at East-Haven, Oct. 1813. Their last pastor was Rev. John Keyes, who was installed Sept. 21, 1814, and dismissed Nov. 1821. After his dismission, the church and congregation were destitute of preaching most of the time, till June, 1827, when Rev. Erastus Scrauton, began and still continues to labor among them, in the ministerial work.

The members of the church at present, is 105: thirty-one males and seventy four females. Twenty-four of this number were united to the church on the first Sabbath of instant November; of whom eight were males and sixteen females—nine others had been received in the course of the past year; so that the church has increased nearly one third in a year.

The church has at all times considered personal piety, as an essential qualification for full communion. No evidence appears that any extensive revival of religion has ever been witnessed in this place, though there have been seasons of more than ordinary interest among the people on the subject of religion. The current year has been distinguished as a season of special religious attention. The first case of awakening that was known, took place on the last Sabbath in October, 1827, at the time that two females were received into the church by profession. For about six years previous to this time, not a solitary individual had been added to the church in this place. From this day there began to be an unusual seriousness in the congregation. It continued through the winter, but appeared to be somewhat abated in the spring. But on the 5th of June, when the Conference of the Churches visited this church, a general and powerful work of divine grace commenced. It was now a day of rejoicing with the people of God: a season which will long be remembered by many of them. Some of the brethren of the church were undoubtedly much quickened by the transactions of the occasion, and by their preparation for it. Some of them had a humbling sense of their spiritual declension and departure from the Lord; others of them were borne down under a sense of their guilt, and felt a deeper anxiety, and a spirit of more earnest prayer to God for sinners than before.

The address to the youth at the time of the Conference, was blessed by the Holy Spirit to the awakening of several persons. The next day, Friday, June 6, was a day of special divine power. God appeared to be in the midst of the people, and the general inquiry was, *what shall we do?* Special religious meetings were now appointed, and were full to overflowing. Every eye was fixed, and every heart seemed to feel the importance of religion. It was now comparatively easy to preach the Gospel, and to direct the enquiring mind to the Lamb of God.

In less than a week, several of those awakened, were, as they hope, brought out of darkness into marvellous light. One person who was awakened on Sabbath noon, after the Conference of the Churches, obtained comfort early the next morning; while others found no relief from their anxiety of mind through the merits of Christ, for several weeks. All have had a very deep sense of their sins and guilt before God. There has evidently been deep feeling, and in a few instances, intense anguish of mind under conviction,

from a sense of sin committed against a holy God.—The Spirit appeared to be moving silently in the public assemblies of the people, while he spoke powerfully to the heart and conscience. The revival has been silent, powerful and deeply interesting. A solemn stillness has marked its progress, and has been a pleasing feature of the work.

The number that have indulged hope of forgiveness, through the blood of Christ, in the course of the revival, is nearly fifty. The subjects of the work are of all ages, from 14 up to 50; and a proportion of them are heads of families, and have set up the worship of God in their dwellings.

Three of the twenty-four who made a profession of the faith in Christ on the first Sabbath in this month, were baptized at the time: eight in the afternoon; fourteen, constituting five households, were offered in baptism by their parents. Other families were prevented by the rain from being baptized on the occasion. The church expect that another accession of new converts will be made to their number, from among the remaining subjects of the work, in the course of a few months.

The labours of a christian minister among us, during the late revival, have been felt to be peculiarly needful. Almost every meeting that was held, and every sermon that was preached, has afforded evidence that God was speaking to sinners; and although there was little or no excitement among the people, the work of converting souls went on with power.—The assiduous labors and efforts to build us up in faith and holiness, have endeared our hearts, we trust, to the gospel ministry. The brethren of the church are well united, and exerting themselves, perhaps, to the extent of their ability in support of the gospel. They, with the congregation in general, desire to give unfeigned thanks to Almighty God, for what they have received from the Domestic Missionary Society of Connecticut, to aid them in procuring the stated preaching of the word of God among them the present year. What they are doing themselves, is evidence that they love the truth. A collection in favor of the above society, was taken up on the first Sabbath of this month. They would hope to see the day, when they shall not need to draw upon the treasury of any Missionary Society, for aid in supporting the Gospel among them. Their hearts vibrate, while they state some of the undeserved blessings they have received by means of the D. M. S. Though the convicting and converting influences of the Spirit, are to some extent withdrawn, yet their meetings are interesting: brotherly love and unanimity prevail among them, and they are happy in the Lord. Their spirits have been revived as a parched field by a refreshing shower, while the hearts of sinners have been bowed in humble submission to God.

BAPTISM BY IMMERSION.

On Friday, Oct. 31, a scene, not common amongst Episcopalians, was witnessed on the banks of the Schuylkill, directly west of Spruce street. In that catholic spirit of accommodation, for which our church is celebrated, as we are fond of thinking, above every other Protestant church in Christendom, baptism by immersion was administered to an adult, on account of some strong objections entertained by the friends of its subject, to every other mode. And unlike many other services of man's invention, which retain their appropriateness and solemnity only under particular circumstances, the services of our church never appear more impressive and pre eminently solemn, than when they are performed in God's own universal temple, with the wide earth for an altar, and the broad heavens for an overshadowing canopy!—*Philadelphia Recorder.*

AMERICAN INDIANS.

A work of about 200 pages, has just been published in London, (says the Episcopal Watchman,) entitled "A View of the American Indians, their General Character, Customs, Language, Public Festivals, Religious Rites, and Traditions; showing them to be the descendants of the ten tribes of Israel: The language of Prophecy concerning them, and the course by which they travelled from Media into America. By Israel Worsley." It is characterized by the Christian Remembrancer, as containing much curious information on the subject of which it treats, and though it does not distinctly establish its position, states enough to stagger disbelief, if not to convince, and opens a field of inquiry not only interesting, but highly instructive. In 1816, Dr. Boudinot published his "*Star in the West, or a Humble Attempt to discover the long-lost ten tribes of Israel.*" In 1825, Mr. Ethan Smith sent out his "*View of the Hebrews, or the tribes of Israel in America.*" These, together with "*The Gathering of Israel,*" a work published in Amsterdam in 1644, and some other sources of information, assisted by the incidental remarks of Josephus, Prideaux, Gibbon, Robertson, &c. are the materials of which the present treatise has been composed; and, if it has no other merit, it has, at least, put into a tangible form, some exceedingly singular coincidences and arguments. The following passage contains some of the parallels:

"They are living in tribes, with heads of tribes—they have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into the country at the north-west corner—they are a very religious people, and yet have entirely escaped the idolatry of the old world—they acknowledge One God, the Great Spirit, who created all things seen and unseen—the name by which this being is known to them is *ale*, the old Hebrew name of God; he is also called *yehowah*, sometimes *yah*, and also *abba*—for this Great Being they profess a high reverence, calling him the head of their community, and themselves his favorite people—they believe that he was more favorable to them in old times than he is now, that their fathers were in covenant with him, that he talked with them and gave them laws—they are distinctly heard to sing with their religious dances, *halleluyah* or praise to *jah*: other remarkable sounds go out of their mouths, as *shilu-yo*, *shiluhe*, *ale-yo*, *he wah*, *yohewah*: but they profess not to know the meaning of these words; only that they learned to use them upon sacred occasions—they acknowledge the government of a providence over-ruling all things, and express a willing submission to whatever takes place—they keep annual feasts which resemble those of the Mosaic ritual; a feast of first-fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighboring family is called in to assist: the whole of it is consumed, and the relics are burned before the rising of the next day's sun: there is one part of the animal which they never eat, the hollow part of the thigh—they eat bitter vegetables, and observe severe fasts, for the purpose

of cleansing themselves from sin—they have also a feast of harvest, when their fruits are gathered in, a daily sacrifice, and a feast of love—their forefathers practised the rite of circumcision; but not knowing why so strange a practice was continued, and not approving of it, they gave it up—there is a sort of jubilee kept by some of them—they have cities of refuge, to which a guilty man, and even a murderer, may fly and be safe; for these beloved or sacred towns are never defiled by the shedding of blood—in their temples is a holy place into which none may enter but the priest, and he only on particular occasions—there he makes a yearly atonement for sin, dressed in a fantastic garb, which is a humble imitation of the High Priest's robes, with a breast-plate and other ornaments—he addresses the people in the old divine speech, and calls them *the beloved and holy people*—they have a succession of priests, who are inducted into the office by purification and anointing—they had once a holy book, which, while they kept, things went well with them; they lost it, and, in consequence of the loss, fell under the displeasure of the Holy Spirit; but they believe they shall one day regain it—they are looking for, and expecting some one to come and teach them the right way."

The Sabbath in Taverns.—In Northampton, Mass. the two splendid hotels, kept by Mr. Lyman and Mr. Warner, are both conducted upon strict Christian principles. Every lodging room in the house is furnished with a Bible; the bars are not opened on the Sabbath, and all the concerns of the establishment are, on that day, conducted with as much silence and propriety, as in the most orderly private families.

Free as Water.—At a review in West-Springfield on the 2d ult., a Captain of one of the companies, being about to dismiss his men, said to them, "I have provided some spirits for your refreshment, and it is as free as water, and now as many of you as wish for it, *shoulder arms!*" Only three men shouldered their pieces. It was then remarked that it would be better for all to go home without drinking; the three men acquiesced, and all retired to their families in peace.

Obituary.

In this city on the 10th inst. Miss Mary V. Z. Sterling, aged 20, daughter of the late James S. of New-York.—On the 3d inst. Mrs. Eunice Ponderson, aged 73, widow of the late Captain Samuel P.—On the 4th inst. Charles Wadsworth, aged 11 years, son of Mr. Samuel W.—Mr. Esau Hoods, aged 55.—A child of Mr. Marcus Russell, aged 14 months.

In Woodbridge on the 17th ult. Mr. Eliakim Sperry, aged 49.

In Humphreysville on the 27th ult., after a long and painful illness, which she bore with fortitude and Christian resignation, Mrs. Charlotte Wheeler, aged 32, wife of Jonas C. W., E-q.

In Watertown on the 19th ult. Mrs. Amy Strickland, aged 83, widow of the late Samuel S.; at Tully, N. Y., on the 13th September, Mrs. Sally Atwood, late of Watertown, aged 51, daughter of said widow Strickland; in Watertown on the 23d September, Mr. Frederick F. French, aged 27, grand-son of said widow Strickland.

At Guilford, Mrs. Almira Hotchkiss, aged 28, wife of Mr. Harvey Hotchkiss; Mrs. Rebecca Hills, aged 28, wife of Mr. George Hills.

At Killingworth, on the 31st ult. George Elliot, Esq. aged 62, a very respectable inhabitant of that place, having filled various public stations with credit to himself and advantage to his constituents.

Poetry.

For the Religious Intelligencer.

ON HEARING THE BELL TOLL FOR A STRANGER.

So, thou hast fled whence there is no return,
Frail, trembling mortal.—Earthly woes to thee
Henceforth are past, and from its prison-house
Pale Death, with harsh hand turning Nature's key
Repriev'd thy soul.—I know not how thy name
Were spoke on earth, or if fond ties of love
Bound thee to hearts which shudder as thy dirge
Loads the light gale.—I know not if thy form
Were girt in manhood's armour, or thy cheek
Wore Beauty's softer tinge.—I may not lift
Thy pall to read such history.—Fleeting charms
And sublunary hopes are both alike
Unreck'd by thee, pale sleeper.—Gaily gleam'd
This rising morn in Autumn's purple robe
But not for thy clos'd eye.—Say didst thou soar
To that immortal realm, where changeless glow
Day without night and skies without a cloud?
Or was thy passport for that world which Fear
Names with a quivering lip?—

—Forbear to ask
Thou brief probationer!—Time hath no space
For useless questioning, and man no power
O'er fathomless mystery.—Enough to know
That where yon stranger travelleth on the wheel
Of the hoarse-grating hearse, thou too dost haste
On the swift wing of every hurrying hour.—
Pray that thine end be peace,—and number well
The flowing sands of life's too brittle glass
With wisdom for thy guide.—So shalt thou stand
Approv'd at last, and find a home in heaven.

H.

If all the blind men in the kingdom should endeavor to hear me down, that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both, they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; yet their exceptions produce no uncertainty in my mind: they would not, they could not, hesitate a moment if they were not blind. Just so, they who have been taught of God, who have tasted that the Lord is gracious, have an experimental perception of the truth, which renders them proof against all the sophistry of infidels. I am persuaded we have many plain people here, who, if a wise man of the world was to suggest that the Bible is a human invention, would be quite at a loss how to answer him by argument drawn from external evidences; yet they have found such effects from this blessed book, that they would be no more moved by the insinuation than if they were told, that a cunning man, or set of men, invented the sun, and placed it in the firmament.—So, if a wise Socinian was to tell them that the Saviour was only a man like themselves, they would conceive just such an opinion of his skill in divinity, as a philosopher would do of a clown's skill in astronomy, who should affirm that the sun was no bigger than a cart-wheel.

NEWTON.

A SISTER'S LOVE.

There is no purer feeling kindled upon the altar of human affections, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections; so disconnected with selfish sensuality; so feminine in its development; so dignified, and yet, with all, so fond, so devoted. Nothing can alter it, nothing can suppress it. The world may revolve, and its revolutions effect changes in the fortunes, in the character, and in the disposition of her brother; yet if he wants, whose hand will so readily stretch out as that of his sister? and if his character is maligned, whose voice will so readily swell in his advocacy?

FAITH.

A faith that does not place our conversation in heaven—that does not warm the heart, and purify it too—that does not, in short govern our thoughts, words and deeds,—is no faith; nor will it obtain for us, any spiritual blessings hereafter.

ON PRIDE.

Pride is a vice that does not dwell exclusively in king's houses, wear only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence: generated in the depravity of our nature, it accommodates itself to our circumstances, and adapts itself to our taste. It is found as often in the cottage as in the mansion: and where it has never tasted the rich viands of loftier elevations, feeds with avidity upon the lowest distinctions which raise one man above the other. Consciousness of superiority, whatever be the subject of comparison, is the element of this most hateful disposition.

Every hearer of the Gospel should put such inquiries as these to his own conscience. What do I know of the excellency, what do I feel of the power, and what agreement is there between my hearing the Gospel and my living under its influence? Hearing is good: feeling, believing, and doing are better.

A little while is enough to view the world in: Nature treads in a circle, and has much the same face through the whole course of eternity: Live well and make virtue thy guide; and then let death come sooner or later, it matters not.

Thanksgiving In Connecticut and Massachusetts, November 27th; New-Hampshire and Maine, November 13th; Ohio, November 14th; New-York, December, 4th.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 12th 1823.

Milton Humphrey; N. Fain; Joseph Terry; Henry Thos. Dering; Andrew Benedict; Thomas W. Lord; A. Starkweather; N. Edgerton; Jas. C. A. Johnson; H. Page.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 25.

Duties of Private Christians	385	Terms of admission to the	of New-York	ib.
Hint to Mothers	386	Church.—The Stars	Revival in Wolcott	398
Management of S. Schools	387	Syria	American Indians.—Obituary	399
Western Sunday school Union	389	Greek Mission.—A New Sem-	Poetry.—On hearing the bell	
Free Masonry.—Resignation		inary	toll for a Stranger	400
and Consolation	390	Farmington F. M. Society	A Sister's Love.—Faith	ib.
London Hibernian Society	391	Lancasterian School.—Synod	On Pride	ib.